



AN



AMENDED TRANSLATION

OF THE

EPISTLE TO THE HEBREWS.

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## PREFACE.

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IN presenting to the attention of the Christian Church an amended version of the Epistle to the Hebrews, it seems expedient, if not absolutely needful, briefly to assign my reasons for attempting a work of so much responsibility.

Excellent, in many respects, as the common translation of the Scriptures confessedly is, no one who has carefully studied the inspired originals will be disposed to deny, that it contains a very considerable number of inaccurate renderings. The causes of this I do not now dwell upon: it is sufficient, for my present purpose, simply to refer to the fact itself. It is the opinion of the writer, that, of all the books that compose the New Testament, the Epistle to the Hebrews is the least accurately translated. This is not a view hastily taken up; but the result of many years' habitual study of the Greek Scriptures, and of very especial attention to this Epistle in particular. If this view be correct, it furnishes a sufficient justification for any competent individual attempting to furnish a more exact translation. But it may be said, that the numerous critical and expository works, devoted to the elucidation of this portion of the divine word, render such an attempt unnecessary. In reply to this, the writer would only remark, that he is not acquainted with any re-translation of the Epistle suitable for the great majority of Christian readers. Such works as those of Professor Stuart are obviously of too critical a character to suit the bulk of believers, while some others, of a more popular description, do not, for other reasons, answer the desired end.

Having thus given a general account of the reasons which have induced the writer to publish the accompanying translation of this very important Epistle, it may be proper to specify some particular instances of passages in the received version which require correction.

The Epistle, when read in Greek, contains within itself ample evidence of its having been written during the period previous to the destruction of the Temple, and while the solemnities of the Levitical ritual continued to be celebrated.

In every single instance in which reference is made to the legal ordinances, the present tense of the verb is employed.\*

Thus ix. 6, 7, read in the original, represent the ordinances referred to, as being observed during the period at which the Apostle wrote. For the past tense "*went*", we ought to substitute "*go*" or "*enter*"; and for the same term supplied in the next verse, we ought, in consistency, to substitute "*entereth*". In ver. 9, we have a similar mistake, and also "*could*" instead of "*can*." In x. 1, again, we have "*offered*" instead of "*offer*."

In ix. 8, we have it stated, according to the English translation, "*that the way into the Holiest of all was not yet made manifest, while as the first Tabernacle was yet standing.*" Now let any thoughtful reader ponder this assertion. Let him keep in mind, that, for all practical purposes—relating to the Apostle's reasoning, the Tabernacle and Temple were substantially one; the Tabernacle being, in fact, a moving Temple, and the Temple being a stationary Tabernacle. Let him reflect on the truth, that the way into the Holiest was assuredly made manifest many years before the Temple was destroyed, and he will find it impossible to reconcile the statement of the received translation, with the actual state of the case. The difficulty, however, is entirely removed by a reference to the original text. There it is asserted, that the way into the Holiest of all was not yet made manifest, as long as the first Tabernacle *had* (or *kept*) *its standing*. It had originally its standing from God. It lost that original standing, when, in connexion with the offering up of the true sacrifice, the veil was rent: and this fact, that the Temple, with its imposing ceremonies, had lost the place originally held, was fully manifested, when, on the day of Pentecost, the Holy Spirit came down to witness to those who believed on Jesus, and, through them, to all observers, that the earthly temple, priesthood, and ordinances, had all been set aside, through the Great High Priest having

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\* The only apparent exception occurs in the use of *ἔστηκε* the perfect tense of *ἵστημι* (x. 11). But this exception is only *apparent*, inasmuch as the perfect and pluperfect of that verb are employed, both by other writers and by the writers of the Greek Testament, for the present and imperfect respectively.

accomplished his atoning work and entered upon his priestly office in the Heavenly Sanctuary. The first Tabernacle, therefore, continued to stand, and the ordinances of the ancient ritual continued to be celebrated, for nearly forty years after it had lost its standing.

In ch. vii. 19, the received version furnishes us with a marginal as well as a textual rendering. In either way, the sense is grievously misrepresented. The verse requires no supplement, and, when properly translated, is in admirable consistency with the whole current of the reasoning employed.

Verse 18, *For there is, on the one hand, a setting aside of the preceding ordinance, on account of its weakness and unprofitableness.*

Verse 19, *(For the law perfected nothing); and there is, on the other hand, the introduction of a better hope by which we draw near unto God.* All this the Apostle deduces from the brief quotation taken from the one hundred and tenth Psalm; and, in the expression, "*after the order of Melchisedec,*" we have the setting aside of the preceding ordinance: in the words, "*thou art a priest for ever,*" we have the introduction of a better hope.

We may remark, in closing, that the above re-translation brings out a meaning in beautiful accordance with the peculiar character of the Epistle. One of the most remarkable features of difference between this and the other Apostolic writings, consists in the mode in which the truth is brought out and presented to the mind of the reader. In the other Epistles, while reference is repeatedly made to the ancient Scriptures, the writer does not, in general, ground *upon their testimony alone* the proof of his assertions. He speaks as the authoritative messenger of God, declaring, in many instances, such things as had not been revealed to the prophets of the former economy. But, in this Epistle, the writer advances very few statements simply on the ground of his own authority. Almost every doctrine taught in it is established by references to the Old Testament; so that the truths presented to the reader of this inspired exposition, command the assent and reverence of all who acknowledge the divinity of the Hebrew Scriptures. It is by repeated and varied references to the ancient

Scriptures, that the writer demonstrates the essential dignity of the Messiah: his superiority to the angels, to Moses, and to Aaron. From the same quarter, he deduces his proofs for the typical and temporary nature of the old economy, and the superior excellence and enduring character of the new. He brings out the leading doctrines, which he seeks to impress upon the mind of his readers, not so much as an inspired messenger, delivering himself of that with which God had intrusted him, but as an enlightened believer in Moses and the prophets, both learning and teaching, by a diligent comparison of what the ancient servants of Jehovah had uttered under the inspiration of the Divine Spirit. The wisdom of God, in employing such a mode of instruction in addressing Hebrew Christians, will be manifest to every thoughtful and instructed mind. But its propriety does not appear, merely from considering its peculiar adaptation to the case and circumstances of those to whom the Epistle was originally sent. We are thus taught the importance of a minute and familiar acquaintance with the writings of Moses and the Prophets, and furnished with an admirable example of Scriptural exposition. The comparison of isolated passages and the attention to intimations apparently incidental, are thus shewn to have an important bearing on the illustration of divine truth, and even on the establishment of fundamental doctrines.

Happy had it been for the church of Christ, if the public expositors of the Scriptures had been led more generally to follow the example exhibited in this most instructive portion of the word of God.

In conclusion, the writer would remark that, in proportion to the value of the Holy Scriptures, so must we estimate the importance of their being accurately translated. A passage erroneously rendered, however long it may have retained its place in received translations, and however frequently it may have been quoted as Scripture, forms, after all, no part of the oracles of God; and in prayerfully and diligently examining a suspected rendering, and testing it by exact reference to the divine original, one sometimes feels, while the true meaning of the inspired writer unfolds itself to the view, as if fresh beams from the Fountain of light were bursting upon the renewed mind.

# THE EPISTLE TO THE HEBREWS.

## CHAPTER I.

**G**OD, who, in many portions and in many ways, spake, in ancient times, unto the fathers <sup>a</sup> by the prophets, <sup>2</sup> Hath in these last days spoken unto us <sup>a</sup> by the Son <sup>a</sup> *Or, in.* whom he hath appointed heir of all things, by whom also he made the worlds; <sup>3</sup> Who being the radiance of his glory, and the <sup>b</sup> impress of his substance, and upholding all things by the word of his power, when he had by himself made <sup>b</sup> *Or, exact im-* atonement for our sins, sat down on the right hand <sup>b</sup> *pression.* of the Majesty on high; <sup>4</sup> Being made so much superior to the angels, as he hath inherited a more excellent name than they.

<sup>5</sup> For unto which of the angels said he at any time, "Thou art my Son, this day have I begotten thee"? And again, "I will be to him a Father, and he shall be to me a Son"? <sup>6</sup> <sup>c</sup> And when he bringeth in again the firstbegotten into the habitable earth, he saith, "And let all the angels of God worship him." <sup>7</sup> And of the angels he saith, "Who maketh his angels winds, and his ministers a flame of fire." <sup>8</sup> But unto the Son, "Thy throne, O God, *is* for ever and ever: a sceptre of uprightness *is* the sceptre of thy kingdom." <sup>9</sup> Thou hast loved righteousness, and hated lawlessness; therefore God, thy God, hath anointed thee with the oil of gladness above thine associates." <sup>10</sup> And, "Thou, Lord, in the beginning didst lay the foundation of the earth; and the heavens are the works of thine hands: <sup>11</sup> They shall perish; but thou remainest; and they all shall wax old as a garment; <sup>12</sup> And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

<sup>13</sup> But to which of the angels said he at any time, "Sit on my right hand, until I make thine enemies thy footstool"? <sup>14</sup> Are they not all ministering spirits, sent forth to render service on account of them who are about to inherit salvation?

## CHAPTER II.

**T**HEREFORE we ought to give the more earnest heed to the things which we have heard, lest at any time we should glide aside. <sup>2</sup> For if the word spoken by angels was stedfast, and



every transgression and disobedience received a righteous recompense; <sup>2</sup> How shall we escape, if we neglect so great a salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him*; <sup>3</sup> God also bearing witness along with them, both with signs and wonders and divers miracles, and distributions of the Holy Ghost, according to his own will?

<sup>4</sup> For not unto angels hath he put in subjection the future habitable earth, whereof we speak. <sup>5</sup> But one in a certain place testified, saying, "What is man that thou art mindful of him? or the son of man, that thou visitest him?" <sup>6</sup> Thou madest him <sup>a</sup> *a little lower than the angels*; thou crownedst him with glory and honour: <sup>7</sup> Thou hast put all things in subjection under his feet." For in that he put all in subjection under him, he left nothing *that is* not put in subjection under him. But now we see not yet all things put in subjection under him. <sup>8</sup> <sup>b</sup> But we behold crowned with glory and honour, on account of his having suffered death, Jesus who was made <sup>a</sup> *a little lower than the angels*, in order that he, by the grace of God, might taste death for every one. <sup>9</sup> For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to perfect the captain of their salvation through sufferings.

<sup>10</sup> For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren, <sup>11</sup> Saying, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." <sup>12</sup> And again, "I will put my trust in him." And again, "Behold I and the children which God hath given me." <sup>13</sup> Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might render powerless him that had the power of death, that is, the devil; <sup>14</sup> And deliver them who through fear of death were all their lifetime subject to bondage. <sup>15</sup> For verily he doth not lay hold on angels, but he layeth hold on the seed of Abraham. <sup>16</sup> Wherefore in all things it behoved him to be made like unto the brethren, that he might be a merciful and faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people. <sup>17</sup> For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

<sup>a</sup> Or, but we behold him who was made a little lower than the angels, in order that he, by the grace of God, might taste death for every one, even Jesus, crowned with glory and honour on account of his having suffered death.

CHAPTER III.

WHEREFORE, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus; <sup>2</sup> Who is faithful to him that appointed him, as also Moses *was faithful* in all his house. <sup>3</sup> For he is counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. <sup>4</sup> For every house is builded by some one; but he that built all things is God. <sup>5</sup> And Moses verily *was faithful* in all his house, as a confidential servant, for a testimony of those things which were to be spoken; <sup>6</sup> But Christ as a son over his own house; whose house are we, if we hold the confidence and the rejoicing of the hope stedfast unto the end.

<sup>7</sup> Wherefore (as the Holy Ghost saith, "To-day if ye will hear his voice, <sup>8</sup> Harden not your hearts, as in the provocation, during the day of temptation in the wilderness: <sup>9</sup> When your fathers tempted me, proved me, and saw my works forty years. <sup>10</sup> Wherefore I was grieved with that generation, and said, They do always err in heart; and they have not known my ways. <sup>11</sup> So I sware in my wrath, "They shall not enter into my rest.")

<sup>12</sup> Take heed, brethren, lest there be in any one of you an evil heart of unbelief, in departing from the living God. <sup>13</sup> But exhort one another daily, while it is called To-day; lest any one of you be hardened through the deceitfulness of sin. <sup>14</sup> For we have been made <sup>1</sup>partakers <sup>2</sup>Or, associates.

of Christ, if we hold our first confidence stedfast unto the end; <sup>15</sup> While it is said, "To-day if ye will hear his voice, harden not your hearts, as in the provocation." <sup>16</sup> Who then were they that, when they had heard, did provoke? Why, indeed, were they not all that came out of Egypt by Moses? <sup>17</sup> And with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness? <sup>18</sup> And to whom sware he that they should not enter into his rest, but to them that were disobedient? <sup>19</sup> So we see that they could not enter in because of unbelief.

CHAPTER IV.

LET us therefore fear, lest, a promise being left of entering into his rest, any one of you should seem to come short of it. <sup>2</sup> For unto us also glad tidings have been announced even as unto them: but the word which they heard did not profit them, not having been mixed with faith in them that heard it. <sup>3</sup> For we which have believed <sup>c</sup>do enter into the rest, as he said, <sup>a</sup>Or, are entering.

<sup>a</sup> Or, if they shall enter into my rest. "So I swear in my wrath, <sup>a</sup> they shall not enter into my rest:" <sup>b</sup> although the works were finished from the foundation of the world. <sup>4</sup> For he spake in a

certain place of the seventh *day* on this wise, "And God did rest

<sup>b</sup> Or, that is to say, *rest* from the works which were finished when the world was founded. the seventh day from all his works." <sup>5</sup> And in this *place* again, <sup>a</sup> "They shall not enter into my rest."

<sup>6</sup> Seeing therefore it remaineth that some must enter into it, and they to whom the glad tidings were formerly announced entered not in because of disobedience:

<sup>c</sup> Or, in. (<sup>7</sup> Again, he limiteth a certain day, saying, <sup>c</sup> by David, "To-day," after so long a time; as it is said, "To-day if ye will hear his voice, harden not your hearts." <sup>8</sup> For if Joshua had given them rest, then would he not afterwards have spoken of another day). <sup>9</sup> There remaineth therefore a sabbath-rest to the people of God. <sup>10</sup> For he that is entered into his rest, he also hath rested from his own works, as God *did* from his.

<sup>11</sup> Let us, therefore, earnestly endeavour to enter into that rest, lest any man fall after the same example of disobedience. <sup>12</sup> For the word of God *is* living, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart. <sup>13</sup> Neither is there any creature that is not manifest in his sight: but all things *are* naked and exposed before the eyes of him with whom we have to do.

<sup>14</sup> Seeing then that we have a great high priest, that is passed through the heavens, Jesus the Son of God, let us hold fast the confession. <sup>15</sup> For we have not an high priest who is unable to sympathise with our infirmities; but one who has been in all points tempted like as we are, *yet* without sin. <sup>16</sup> Let us therefore come with confidence unto the throne of grace, that we may obtain <sup>d</sup> mercy, and find grace to help in time of need.

<sup>d</sup> Or, pity, or, compassion.

## CHAPTER V.

**F**OR every high priest taken from among men is appointed for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins: <sup>2</sup> Being able to deal gently with the ignorant and erring; inasmuch as he himself also is compassed with infirmity. <sup>3</sup> And by reason hereof he ought, as for the people, so also for himself, to offer for sins. <sup>4</sup> And no one taketh this honour unto himself, but one called of God, as Aaron. <sup>5</sup> So also Christ glorified not himself to be made an high priest; but he that said unto him, "Thou art my Son, to-day have I

begotten thee." <sup>6</sup> As he saith also in another *place*, "Thou art a priest for ever according to the order of Melchisedec."

<sup>7</sup> Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him <sup>a</sup>from death, and was delivered <sup>a</sup>*Or, out of death.* from his fear; <sup>8</sup> Though he was the Son, yet learned he obedience by the things which he suffered; <sup>9</sup> And being perfected, he became the author of eternal salvation unto all them that obey him; <sup>10</sup> <sup>b</sup>Declared by God an high priest after the order <sup>b</sup>*Or, addressed.* of Melchisedec.

<sup>11</sup> Of whom we have many things to say, and difficult of explanation, seeing ye are dull of hearing. <sup>12</sup> For when, for the time, ye ought to be teachers, ye have need that one teach you again what are the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. <sup>13</sup> For every one that useth milk is unskilful in the word of righteousness: for he is a babe. <sup>14</sup> But the solid food belongeth to those that are perfect, *even* those who by reason of use have their senses exercised to discern both good and evil.

## CHAPTER VI.

**T**HEREFORE leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, <sup>2</sup> Of the <sup>c</sup>doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of <sup>c</sup>*Or, the baptisms of instruction and of laying on of hands.* eternal judgment. <sup>3</sup> And this will we do, if God permit. <sup>4</sup> For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, <sup>5</sup> And have tasted the good word of God, and the powers of the age to come, <sup>6</sup> And yet have fallen away, to renew them again unto repentance; seeing they are crucifying to themselves the Son of God afresh, and putting *him* to an open shame.

<sup>7</sup> For land which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them for whom also it is cultivated, receiveth blessing from God: <sup>8</sup> But if it bear thorns and briars it *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned.

<sup>9</sup> But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. <sup>10</sup> For God *is* not unrighteous to forget your work and labour of love, which ye have showed towards his name, in that ye have rendered service to the saints, and are still rendering it.

<sup>11</sup> And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: <sup>12</sup> That ye be not slothful, but imitators of them who through faith and patience inherit the promises. <sup>13</sup> For when God made promise to Abraham, because he could swear by no greater, he swore by himself, <sup>14</sup> Saying, "Surely blessing I will bless thee, and multiplying I will multiply thee." <sup>15</sup> And so, after he had patiently endured, he obtained the promise. <sup>16</sup> For men verily swear by the greater: and the oath for confirmation is to them an end of all controversy.

<sup>17</sup> Wherein God, being exceedingly desirous to shew unto the heirs of the promise the immutability of his counsel, interposed by an oath: <sup>18</sup> That by two immutable things, in which *it was* impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us; <sup>19</sup> Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; <sup>20</sup> Whither as forerunner Jesus is for us entered, having been made an high priest for ever after the order of Melchisedec.

## CHAPTER VII.

**F**OR this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; <sup>2</sup> To whom also Abraham gave a tenth part of all; first being, by interpretation, King of righteousness, and after that also King of Salem, which is, King of peace; <sup>3</sup> Without father, without mother, without genealogy, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest for ever.

<sup>4</sup> Now consider how great this one *was*, unto whom even the patriarch Abraham gave the tenth of the spoils. <sup>5</sup> And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they have come out of the loins of Abraham: <sup>6</sup> But he whose genealogy is not counted from them received tithes of Abraham, and blessed him that had the promises. <sup>7</sup> And beyond all controversy the inferior is blessed of the superior.

<sup>8</sup> And here men that die receive tithes; but there one, of whom it is testified that he liveth. <sup>9</sup> And as I may so say, Levi also, who receiveth tithes, payed tithes through Abraham. <sup>10</sup> For he was yet in the loins of his father, when Melchisedec met him.

<sup>11</sup> If therefore perfection were by the Levitical priesthood, (for in dependence upon it the people received the law), what

further need *was there* that another priest should rise according to the order of Melchisedec, and not be called according to the order of Aaron? <sup>12</sup> For the priesthood being changed, there is made of necessity a change also of the law. <sup>13</sup> For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. <sup>14</sup> For *it is* evident that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.

<sup>15</sup> And still more evident is it, since according to the likeness of Melchisedec there hath arisen another priest, <sup>16</sup> Who is made, not according to the law of a carnal commandment, but according to the power of an endless life. <sup>17</sup> For he testifieth, "*Thou art* a priest for ever according to the order of Melchisedec." <sup>18</sup> For there is, on the one hand, a disannulling of the commandment that went before, by reason of its weakness and unprofitableness. <sup>19</sup> (For the law perfected nothing); and, on the other hand, there is the introduction of a better hope, by which we draw nigh unto God. <sup>20</sup> And inasmuch as not without an oath *he was made priest*: <sup>21</sup> (For those indeed are made priests without an oath; but this with an oath by him that said unto him, "*The Lord sware and will not repent, Thou art* a priest for ever according to the order of Melchisedec":) <sup>22</sup> By so much has Jesus become surety of a better covenant.

<sup>23</sup> And those priests, indeed, are many, because of not being suffered to continue by reason of death: <sup>24</sup> But this one, because he continueth ever, hath his priesthood untransferable. <sup>25</sup> Wherefore he is able also to save them to the uttermost that come unto God through him, seeing he ever liveth to make intercession for them.

<sup>26</sup> For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens; <sup>27</sup> Who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the people's: for this he did once for all, when he offered up himself. <sup>28</sup> For the law constituteth men high priests which have infirmity; but the word of the oath, which was since the law, *constituteth* the Son, who is perfected for evermore.

## CHAPTER VIII.

**N**OW of the things of which we are speaking, this is the crowning point: We have such an high priest, who hath sat down on the right hand of the throne of the Majesty in the heavens; <sup>2</sup> A minister of the Holiest, and of the true tabernacle, which the Lord pitched, and not man.

<sup>3</sup> For every high priest is appointed to offer gifts and sacrifices: wherefore *it is* of necessity that this one have somewhat also to offer. <sup>4</sup> For if he were on earth he could not be a priest, seeing that those who offer the gifts according to the law are the priests: <sup>5</sup> Who <sup>a</sup> worship in the copy and shadow <sup>a</sup> Or, perform service of the heavenly things, as Moses was admonished <sup>vice</sup> of God when he was about to construct the tabernacle: for, "See," saith he, "*that thou make all things according to the model shewed to thee in the mount.*" <sup>6</sup> But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which hath been established upon better promises.

<sup>7</sup> For if that first *covenant* had been faultless, then should no place have been sought for a second. <sup>8</sup> For finding fault *with it*, he saith to them: "Behold, the days come, saith the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah: <sup>9</sup> Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. <sup>10</sup> For this is the covenant that I will establish with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: <sup>11</sup> And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. <sup>12</sup> For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

<sup>13</sup> In that he saith a new *covenant*, he hath made the first old; now that which hath become old and is advancing in age, is near to dissolution.

## CHAPTER IX.

**T**HEN verily the first *covenant* had also ordinances of divine <sup>b</sup> Or, service. <sup>b</sup> worship, and the worldly sanctuary. <sup>2</sup> For there was a tabernacle prepared; the first, wherein *was* the candlestick, and the table, and the shewbread; which is called the Holy place. <sup>3</sup> And after the second veil, the tabernacle which is called the Holiest. <sup>4</sup> Having the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had the manna, and Aaron's rod that budded, and the tables of the covenant; <sup>5</sup> And over it the cherubim of glory over-shadowing the mercy-seat; of which we cannot now speak particularly.

<sup>6</sup> Now these things having been thus prepared, into the first tabernacle the priests enter continually, accomplishing the <sup>a</sup> acts of worship. <sup>7</sup> But into the second *entereth* the high <sup>a</sup> *Or, services.* priest alone once every year, not without blood, which he offereth for himself, and *for* the errors of the people: <sup>8</sup> The Holy Ghost<sup>v</sup> this signifying, that the way into the Holiest was not yet made manifest, as long as the first tabernacle kept *its* standing; <sup>9</sup> Which hath been a figure unto the present time in which are offered both gifts and sacrifices, that cannot perfect <sup>b</sup> the worshipper, as pertaining to the conscience; <sup>10</sup> Being imposed (together with <sup>b</sup> *Or, him that performeth the service.* meats and drinks and divers washings—carnal ordinances) only until the time of reformation.

<sup>11</sup> But Christ being come an high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; <sup>12</sup> Neither by the blood of goats and calves, but by his own blood he entered in once for all into the Holiest, having obtained eternal redemption. <sup>13</sup> For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the defiled, sanctifieth to the cleansing of the flesh: <sup>14</sup> How much more shall the blood of Christ, who, through the eternal Spirit, offered himself without spot to God, cleanse your conscience from dead works to <sup>c</sup> worship the <sup>c</sup> *Or, serve.* living God? <sup>15</sup> And for this cause he is the mediator of a new covenant, that by means of death, for the redemption of the transgressions under the first covenant, they which are called might receive the promise of the eternal inheritance.

<sup>16</sup> (For where a testament *is*, there must also of necessity be brought in the death of the testator. <sup>17</sup> For a testament *is* valid after men are dead: otherwise it is of no force at all while the testator liveth.)

<sup>18</sup> Whereupon neither the first *covenant* was consecrated without blood. <sup>19</sup> For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, <sup>20</sup> Saying, "This *is* the blood of the covenant which God hath enjoined unto you." <sup>21</sup> Moreover he sprinkled with the blood both the tabernacle, and all the vessels of the ministry. <sup>22</sup> And almost all things are by the law cleansed with blood; and without shedding of blood no remission takes place.

<sup>23</sup> *It was* therefore necessary that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these. <sup>24</sup> For Christ is not entered into the holy places made with hands, formed after the



models of the true; but into heaven itself, now to appear in the presence of God for us: <sup>25</sup> Nor yet that he should offer himself often, as the high priest entereth into the Holiest every year with blood not his own; <sup>26</sup> For then must he often have suffered since the foundation of the world: but now once for all, in the conclusion of the ages, hath he been manifested to put away sin by the sacrifice of himself. <sup>27</sup> And as it is reserved for men once to die, and after that, judgment: <sup>28</sup> So Christ, having been once offered in order to bear the sins of many, shall make his appearance a second time, without sin, for the salvation of them that wait for him.

## CHAPTER X.

**F**OR the law having a shadow of the good things to come, not the very image of the things, can never with the same sacrifices which they offer year by year make the comers thereunto perfect for ever. <sup>2</sup> For then would they not have ceased to be offered, on account of the <sup>a</sup> worshippers, once cleansed, having no more conscience of sins? <sup>3</sup> But in those sacrifices there is a remembrance again made of sins year by year.

<sup>4</sup> For it is not possible that the blood of bulls and of goats should take away sins. <sup>5</sup> Wherefore when he cometh into the world, he saith, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me: <sup>6</sup> In burnt offerings and sacrifices for sin thou hast had no pleasure. <sup>7</sup> Then said I, Lo, I come (in the roll of the book it is written of me,) to do thy will, O God." <sup>8</sup> Above when he said, "Sacrifice and offering and burnt offerings and sacrifices for sin thou wouldest not, neither hadst pleasure therein; (which are offered by the law;)" <sup>9</sup> Then said he, "Lo, I come to do thy will, O God." He taketh away the first, that he may establish the second. <sup>10</sup> By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

<sup>11</sup> And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: <sup>12</sup> But this one, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; <sup>13</sup> From henceforth expecting till his enemies be made his footstool. <sup>14</sup> For by one offering he hath perfected for ever them that are sanctified.

<sup>15</sup> Whereof the Holy Ghost also is a witness to us: for after that he had said before, <sup>16</sup> "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws

into their hearts and in their minds will I write them;" <sup>17</sup> *Then he saith*: "And their sins and iniquities will I remember no more." <sup>18</sup> Now where remission of these is, *there is* no more offering for sin.

<sup>19</sup> Having therefore, brethren, confidence to enter into the Holiest by the blood of Jesus, <sup>20</sup> By a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; <sup>21</sup> And *having* an high priest over the house of God; <sup>22</sup> Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. <sup>23</sup> Let us hold fast the confession of the hope without wavering; (for he is faithful that promised; ) <sup>24</sup> And let us consider one another to provoke unto love and to good works: <sup>25</sup> Not forsaking the assembling of ourselves together, as is the practice of some; but exhorting *one another*: and so much the more, as ye see the day approaching.

<sup>26</sup> For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, <sup>27</sup> But a certain fearful looking for of judgment and fiery indignation, which is about to devour the adversaries. <sup>28</sup> Any one despising Moses' law dies without mercy under two or three witnesses: <sup>29</sup> Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, a common thing, and hath done despite unto the Spirit of grace? <sup>30</sup> For we know him that hath said, "Vengeance *belongeth* unto me, I will recompense, saith the Lord." And again, "The Lord shall vindicate his people." <sup>31</sup> *It is* a fearful thing to fall into the hands of the living God.

<sup>32</sup> But call to remembrance the former days, in which, after ye were enlightened, ye endured a great conflict of afflictions; <sup>33</sup> Partly, whilst ye were made a gazingstock both by reproaches and tribulations; and partly, whilst ye became companions of them that were so used. <sup>34</sup> For ye sympathized with <sup>a</sup> my bonds, and took joyfully the spoiling of your goods, <sup>a</sup> *Some copies read, with those in bonds.* knowing that ye have for yourselves in heaven a better and an enduring possession. <sup>35</sup> Cast not away therefore your confidence, which hath great recompense of reward.

<sup>36</sup> For ye have need of patience, that, after ye have done the will of God, ye might obtain the promise. <sup>37</sup> For yet a little while, and he that shall come will come, and will not tarry. <sup>38</sup> Now the just shall live by faith: but if he draw back, my soul shall have no pleasure in him. <sup>39</sup> But we are not of those that

draw back unto perdition; but of those that believe to the saving of the soul.

## CHAPTER XI.

**N**OW faith is the <sup>a</sup> substance of things hoped for, <sup>b</sup> the evidence of things not seen. <sup>c</sup> For by it the elders were commended.

<sup>a</sup> Or, firm persuasion of things hoped for, the conviction of things not seen.

<sup>3</sup> Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were not made of things which do appear.

<sup>4</sup> By faith Abel offered unto God a more excellent sacrifice than Cain, on account of which he was commended as being righteous, God himself commending his gifts: and by it he being dead yet speaketh.

<sup>5</sup> By faith Enoch was translated that he should not see death; "And he was not found because God translated him:" for before his translation he is commended as having pleased God. <sup>6</sup> But without faith *it is impossible to please him*: for he that cometh to God must believe that he is, and that he becomes a rewarder of them that diligently seek him.

<sup>7</sup> By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became possessor of the righteousness which is by faith.

<sup>8</sup> By faith Abraham, when he was called to go out into a place which he was about to receive for an inheritance, obeyed; and he went out, not knowing whither he was going. <sup>9</sup> By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: <sup>10</sup> For he looked for the city which hath the foundations, whose builder and maker is God. <sup>11</sup> By faith also Sara herself received strength to conceive seed, even when she was past age, because she judged him faithful who had promised. <sup>12</sup> Therefore also were begotten of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

<sup>13</sup> These all died in faith, not having received the promises, but having seen them afar off, and embraced *them*, and confessed that they were strangers and pilgrims on the earth. <sup>14</sup> For they that say such things declare plainly that they are seeking a country. <sup>15</sup> And truly, if they had been mindful of that *country* from whence they came out, they might have had an opportunity to return. <sup>16</sup> But now they desire a better *country*, that is, an

heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

<sup>17</sup> By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises was in the act of offering up the only begotten son, <sup>18</sup> Of whom it was said, "That in Isaac shall thy seed be called." <sup>19</sup> Accounting that God *was* able to raise up, even from the dead; from whence also he obtained him in a figure.

<sup>20</sup> By faith Isaac blessed Jacob and Esau concerning things to come. <sup>21</sup> By faith Jacob, when he was dying, blessed each of the sons of Joseph; and worshipped, *leaning* upon the top of his staff.

<sup>22</sup> By faith Joseph, when he was dying, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

<sup>23</sup> By faith Moses, when he was born, was hid three months of his parents, because they saw that the child was comely; and they were not afraid of the king's commandment. <sup>24</sup> By faith Moses, when he was arrived at manhood refused to be called the son of Pharaoh's daughter; <sup>25</sup> Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; <sup>26</sup> Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he looked onwards to the recompense. <sup>27</sup> By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. <sup>28</sup> By faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

<sup>29</sup> By faith they passed through the Red sea, as through dry land: which the Egyptians attempting to do were swallowed up.

<sup>30</sup> By faith the walls of Jericho fell down, after they had been compassed about seven days.

<sup>31</sup> By faith the harlot Rahab perished not with them that were disobedient, when she had received the spies with peace.

<sup>32</sup> And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: <sup>33</sup> Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, <sup>34</sup> Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight armies of aliens. <sup>35</sup> Women received their dead raised to life again: and others were tortured, not accepting the deliverance; that they might obtain a better resurrection. <sup>36</sup> And others had trial of mockings, and scourgings, yea, moreover of bonds and imprisonment:

<sup>27</sup> They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, maltreated; <sup>28</sup> (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

<sup>29</sup> And these all, having been commended through faith, obtained not the promise: <sup>30</sup> God having provided some better thing for us, that they without us should not be perfected.

## CHAPTER XII.

**W**HEREFORE seeing we are compassed about with so great a cloud of witnesses, having laid aside every weight and the sin which doth so easily beset us, let us also run with patience the race that is set before us, <sup>2</sup> Looking away unto Jesus the <sup>3</sup> Or, pattern and <sup>4</sup> author and finisher of faith; who for the joy that <sup>5</sup> rewarder. was set before him endured the cross, despising the

shame, and hath sat down at the right hand of the throne of God. <sup>3</sup> For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your souls.

<sup>4</sup> Ye have not yet resisted unto blood, striving against sin.

<sup>5</sup> And ye have forgotten the exhortation which speaketh unto you as unto sons, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: <sup>6</sup> For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." <sup>7</sup> If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? <sup>8</sup> But if ye be without chastening, whereof all have been partakers, then are ye bastards, and not sons.

<sup>9</sup> Furthermore we have had the fathers of our flesh as chastisers, and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

<sup>10</sup> For they verily for a few days used to chasten us as they thought fit; but he for *our* profit, that *we* might be partakers of his holiness. <sup>11</sup> Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which have been exercised thereby.

<sup>12</sup> Wherefore lift up the hands which hang down, and the feeble knees; <sup>13</sup> And make straight paths for your feet, lest that which is lame be wrenched out of its place; but let it rather be healed. <sup>14</sup> Follow peace with all *men*, and holiness, without which no one shall see the Lord: <sup>15</sup> Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled; <sup>16</sup> Lest there be

any fornicator, or profane person, as Esau, who for one morsel sold his birthright. <sup>17</sup> For ye know how that afterward when he wished to inherit the blessing, he was rejected: for he found no place for a change of mind *in his father*, though he sought it carefully with tears.

<sup>18</sup> For ye are not come unto the mount that could be touched, and that burned with fire, and blackness, and darkness, and tempest, <sup>19</sup> And to the sound of a trumpet, and the voice of words; which *voice* they that heard intreated that not another word should be added to them: <sup>20</sup> (For they endured not that which was commanded, "And if a beast touch the mountain, it shall be stoned:") <sup>21</sup> And so terrible was the sight, *that Moses said*, "I exceedingly fear and quake":) <sup>22</sup> But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, <sup>23</sup> To the general assembly and church of the firstborn ones, enrolled in heaven, and to the Judge who is the God of all, and to the spirits of just men perfected, <sup>24</sup> And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than Abel.

<sup>25</sup> See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven: <sup>26</sup> Whose voice then shook the earth: but now he hath promised, saying, "Yet once more I shake not the earth only, but also the heaven." <sup>27</sup> Now that *word*, "Yet once more," signifieth the removing of the things shaken, as of things that have been made, that those things which are not shaken may remain. <sup>28</sup> Wherefore we receiving a kingdom which cannot be shaken, let us hold fast grace, whereby we may <sup>a</sup> worship God acceptably with reverence and godly fear: <sup>29</sup> For our God *is a consuming fire*.

### CHAPTER XIII

**L**ET brotherly love continue. <sup>2</sup> Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. <sup>3</sup> Remember them that are in bonds, as bound with them; *and* them which are maltreated, as being yourselves also in the body.

<sup>4</sup> Let marriage be honoured among all, and the bed be undefiled; but whoremongers and adulterers God will judge. <sup>5</sup> *Let your disposition be without covetousness; and be content with your present circumstances:* for he himself hath said, "I will never <sup>b</sup> leave thee nor forsake thee." <sup>6</sup> So that we may <sup>b</sup> *Or, let thee go.*

boldly say, "The Lord is my helper, and I will not fear what man shall do unto me."

<sup>7</sup> Remember your leaders who spoke unto you the word of God; and, attentively considering the issue of their conduct, imitate their faith. <sup>8</sup> Jesus Christ is the same yesterday, and to-day, and for ever. <sup>9</sup> Be not carried away with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats, which have not profited them that have walked in them. <sup>10</sup> We have an altar, <sup>a</sup> *Or, serve in.* whereof they have no right to eat who <sup>a</sup> worship in the tabernacle.

<sup>11</sup> For the bodies of those animals, whose blood is brought into the Holiest by the high priest for sin, are burned without the camp. <sup>12</sup> Wherefore Jesus also, that he might sanctify the people by his own blood, suffered without the gate. <sup>13</sup> Let us go forth therefore unto him without the camp, bearing his reproach. <sup>14</sup> For here have we no continuing city, but we are seeking the one to come. <sup>15</sup> By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of lips confessing unto his name.

<sup>16</sup> But to do good and to communicate forget not: for with such sacrifices God is well pleased. <sup>17</sup> Obey your leaders, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *were* unprofitable for you. <sup>18</sup> Pray for us: for we trust we have a good conscience, in all things willing to conduct ourselves honourably. <sup>19</sup> But I the more earnestly beseech *you* to do this; that I may be restored to you the sooner.

<sup>20</sup> Now the God of peace, that brought again from the dead our Lord Jesus, the great Shepherd of the sheep, by the blood of the everlasting covenant, <sup>21</sup> Make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

<sup>22</sup> And I beseech you, brethren, bear with the word of exhortation: for I have written a letter unto you in few words.

<sup>b</sup> *Or, sent away.* <sup>23</sup> Know ye that *our* brother Timothy is <sup>b</sup> set at liberty; with whom, if he come shortly, I will see you. <sup>24</sup> Salute all your leaders, and all the saints. They of Italy salute you.

<sup>25</sup> Grace *be* with you all. Amen.

# NOTES

## EXPLANATORY OF THE ALTERED RENDERINGS.

Chap. I v. 1. The term πολυμίρως, rendered in the common version "*sundry times*," refers not to the *times* but to the *matter* of the ancient revelations. The contrast is thus exhibited between the gradual measure in which divine truths were communicated to the ancients and the completeness of the gospel dispensation. "*In many portions and in many ways*" is the literal rendering; if it were not considered too free a version the sense might be expressed as follows: *God who, by successive revelations, and in various modes, spake, in times of old, unto the fathers, etc.*

Ver. 3. ἀπαύγασμα rendered "*brightness*" expresses the idea of *light emitted from a luminous body*. This notion is more exactly conveyed by *effulgence, reflection, or radiance*, than by the term *brightness*.

χαρακτήρ τῆς ὑπόστασιως αὐτοῦ I have rendered "*impress of his substance*." There is no authority for ὑπόστασις being used in the sense of "*person*" until centuries after the time when the epistle was written.

καθαρισμὸν ποιησάμενος κ. τ. λ. The term καθαρισμὸς is employed in the LXX. to denote *atonement* or *propitiation*." See Exod. xxix. 39, where the Heb. מִסְכָּח correctly rendered "*atonement*" in the English, is translated by καθαρισμὸς in the LXX. version. The *atonement* or *propitiation* was effected by the vicarious sacrifice of Christ, the actual *purging* or *cleansing* of the conscience results from faith in that sacrifice. The two things are distinct as cause and effect. The former is the foundation of the latter.

Ver. 4. κρείττων refers to superiority in rank or dignity. The term "*better*" suggests the idea of moral excellence, which is not the thought here.

Ver. 6. The word rendered "*habitable earth*" in this verse is the same with that employed ii. 5.; and quite distinct from the term occurring in i. 2.; xi. 3.; as also from another term found x. 5.; xi. 7. 38. It is very helpful to the intelligent reading of the epistle to mark this distinction, and enables us to trace the connection between i. 6 and ii. 5. The phrase "*world to come*," by which the English version expresses τὴν οἰκουμένην τὴν μέλλουσαν, is fitted to mislead the reader. οἰκουμένη denotes the earth considered as inhabited, and sometimes the inhabitants of the earth, but cannot be employed to express the idea conveyed by the common rendering. Examine and compare Matth. xxiv. 14; Luke ii. 1; iv. 5; xxi. 26; Acts xi. 28; xvii. 6, 31; xix. 27; xxiv. 5; Rom. x. 18; Rev. iii. 10; xii. 9; xvi. 14. If we add Heb. i. 6, and ii. 5. to the above, we shall have before us every instance in which this term occurs in the Greek scriptures. The rendering "*when he bringeth in again*," etc., gives the obvious meaning of the Greek, and can occasion no difficulty to those who understand the quotation as taken from Ps. xcvi., since that portion of scripture obviously relates to the second coming of the Lord Jesus, "*when he shall be revealed from heaven, with his mighty angels, in flaming fire*," etc. 2 Thess. i. 7, 8, etc.

Ver. 7. "*Who maketh his angels winds*." The term πνεύματα, like its



corresponding Hebrew term רִחוּת, may be rendered either "*winds*" or "*spirits*;" but the connexion and, in particular, the parallelism in this passage, obviously require the former rendering. That the angelic beings are spirits, is a truth not at all relevant to the reasoning of the Apostle. His object is to shew the infinite superiority of the Son over the highest of created beings, and this object could not be subserved by the assertion that these beings are spirits, for God himself is a spirit. If, on the other hand, we render the term "*winds*," the force of the quotation is manifest. The angels are compared, in regard to the swiftness of their obedience, to the natural agents *wind* and *fire*, while the Son is spoken of as the Supreme Creator and Universal Lord. Surely, says Isaiah, "the people is grass," that is, the people resemble grass in frailty and evanescent beauty; so, in a similar way, the angels are winds, that is, they resemble the winds in the speed with which they execute Jehovah's pleasure.

Ver. 8. "*A sceptre of uprightness*," etc. I thus distinguish between the terms εὐθύτης and δικαιοσύνη. There is an exact correspondency between the former term and the English word which I have employed to express it, inasmuch as both the Greek and English terms may be used either in relation to an external object, or, in the secondary sense, of rectitude.

Ver. 9. "*Associates*." This term I have substituted for that given in the English version, for two reasons; 1st because the term "*fellows*," in the sense of companions or associates, is now antiquated; and secondly, because I wished to shew the connexion between this passage and ii. 13.; where the same word occurs. As the same term "*partakers*" is not, in itself, an inaccurate rendering, I have contented myself with putting "*associates*" in the margin in ii. 13.

Ver. 10. "*Didst lay*," etc. Wherever the idiom of our own language will allow, I reckon it proper for the translator to distinguish between the rendering of the aorist and the perfect. I am quite aware that there are many instances in which this distinction cannot be preserved without the introduction of a mode of expression awkward and repulsive to an English reader. In translating from Greek into English, one is constantly reminded, that, although our own tongue may rank very high among living languages, yet in respect of definiteness, and expressive beauty, it cannot be compared with the Greek. There are certain delicate shades of meaning, resulting out of the use of certain tenses and particles, that cannot, by the utmost reach of ingenuity, be adequately expressed in any modern language.

Ver. 14. "*To render service*," etc. Any mere English reader would infer from the common translation a verbal connexion between the terms "*ministering*" and "*to minister*." As there is no such connexion between them, and as the term διακονία is better rendered by "*service*," I have thought it well to make the above alteration. I have made a similar alteration in vi. 10. The remaining portion of the verse, as it stands in the common version, is very inaccurately translated. A thoughtful reader, familiar with the mode of expression employed in other parts of scripture, relative to the position and privileges of believers, may well be startled by the question "*Who are the persons who SHALL BE heirs of salvation?*" Not believers, for they *are already* heirs. Not the unregenerate, for we cannot with confidence look upon any unbeliever as upon one who will certainly, at some future time, be converted to God. The only persons to whom the words in the English translation can apply, are such as in the secret purpose of God are ordained unto eternal life, but not yet manifested, by the possession of faith, as belonging unto Christ. To assert that a person shall, at some future time, become heir to a kingdom, is surely very different from as-

serting that he is already the heir, nay that he is on the very point of entering upon the possession of the royal dignity. I have dwelt the longer upon this amendment, because the difference in expression is so small that readers, not accustomed to thoughtful perusal of the scriptures, might be unable, at first sight, to appreciate the importance of the alteration.

Chap. II. v. 4. "*God also bearing witness along with them.*" The idea expressed in the Greek is not that God bare witness unto the first preachers of the Gospel, but that he bare a co-testimony to the word preached, by the miracles which he enabled them to perform.

Ver. 7. The latter clause of this verse I have not inserted, as it is wanting in very many MSS., and is regarded as spurious by those most competent to judge.

Ver. 9. The importance of the amended rendering of this verse will be obvious, from the careful consideration of that which is implied in the common version. Jesus was surely not crowned with glory and honour, in order that he, by the grace of God, might taste death for every man. He had tasted death for every one before he was exalted. Without entering into the controversy relative to the extent of the redemption, it may be worth the attention of the reader that the term *man*, supplied by the English translators, is by no means necessary to complete the sense.

Ver. 11. In this verse I have retained the ordinary rendering, but it is proper that the reader should be aware of the force of the term rendered "sanctify," in this and some other places. It might have been rendered thus: "*For both he that maketh atonement and those for whom the atonement is made are all of one.*" See in LXX. Exod. xxix. 33, 36. Compare also xiii. 12. of this epistle.

Ver. 16. "*He doth not lay hold,*" etc. Here I have substituted, in substance, the marginal reading of the received version. I know no satisfactory evidence in favour of the textual rendering.

Chap. III. v. 1. The word "*Christ*" I have omitted on the authority of the best Greek MSS.

Ver. 5. The term rendered "*servant*," in the English version, occurs no where else in the New Testament, except in this passage. It properly denotes one who of his own free will devotes himself to the service of another. It is an honourable designation, and I have sought to mark this by the rendering which I have given. I may add that, in using this term in application to Moses, the Apostle appears to have wisely and graciously considered the feelings and preferences of those whom he was addressing. His object was to make manifest the superior dignity of the Saviour above that of the most eminent of all the ancient prophets; but, in doing so, he fully concedes the moral excellence and spiritual elevation which rightfully belonged to Moses, the man of God.

Ver. 16. According to the English version, the Apostle pauses in his argument to notice the case of Caleb and Joshua, who were the only individuals among the people guiltless of the sin here referred to; but the passage, translated as I have given it, perfectly accords with the Mosaic narrative, Num. xiv. 2, 10.; and is, moreover, fitted to exhibit, in a most affecting light, the extent to which the sin of unbelief prevailed among the chosen people.

Ver. 18. "*Were disobedient.*" I have endeavoured here and elsewhere to make the difference between the notion expressed by ἀπειθῆναι or its cognate substantive ἀπειθεία, and the idea conveyed by the term ἀνιστορία.

The former terms imply the notion of "disobedience" or "contumacy," the latter term expresses "sinful distrust." They are related to each other as cause and effect; the distrust repeatedly leading to the positive act of transgression. The interchange of these two terms, in the passage before us, seems designed to teach that unbelief naturally issues in disobedience.

Chap. IV. v. 2. This verse, as it stands in the English version, is exceedingly obscure. The apostle seems to take it for granted that the Gospel was preached to Israel in the wilderness, and to think it needful to inform his readers that the Gospel is also preached to them. The error has arisen from not adverting to the distinction between the extent of meaning properly belonging to the verb *εὐαγγελίζομαι*, and the phrase "to preach the gospel," by which it is, in many other instances, properly rendered. The difference between them is simply this: The Greek term may be applied to any kind of good news, the English word "Gospel" is only used to describe the glad tidings of salvation through Jesus Christ. It is obviously in the general sense that the word is employed in this verse. 'We,' says the apostle, 'resemble our forefathers in the wilderness, in that unto us, as well as unto them, glad tidings have been proclaimed; unto us, as well as unto them, has there been announced the promise of entering into the rest of God.'

Ver. 11. "Let us earnestly endeavour." The verb *σπουδάζω* implies *zealous, earnest, serious, intent desire*; and rather applies to the state of the heart than to outward effort. "Let us be earnestly intent upon entering," etc., may serve to express the idea.

Ver. 16. "With confidence." The Greek term expresses *freedom, openness, free-spokenness, full liberty of utterance*; but, of course, cannot imply, in this connexion, any thing approaching to irreverence. "Confidence" seems, therefore, preferable to "boldness," both here and in iii. 6; x. 19, 35; the only other instances of its occurring in this epistle.

In addition to the textual reading "mercy," I have given "pity," "compassion," in the margin, to intimate that the Greek term is more extensive than the English word "mercy." It could not, with propriety, be said of a tender father that he deals in mercy with his own children; while he may be said to feel pity for them, or to exercise compassion towards them. The word of God proclaims mercy for the penitent sinner, and pity or compassion towards the pardoned and accepted child. The primary reference of the passage before us, is towards the latter class of supplicants. Having been once accepted we do not come to God for mercy, but that we may experience his fatherly compassion towards us.

Chap. V. v. 2. "Being able to deal gently," etc. There are two ways of ascertaining the exact force of particular terms, viz., etymology and usage. Of the two, the latter is, by far, the more satisfactory. The former can only come in as illustrative and confirmatory of the latter, or may be referred to when we have but very few examples to guide our decision. In the present instance both usage and etymology seem to authorize the rendering I have given. The phrase given in the common translation, appears to me stronger than is warranted by the original.

Ver. 7. I have given the common rendering in the text, and suggested a possible variation in the margin. I consider the original capable of being rendered in either way, and, therefore, I felt a hesitation about displacing the received text. Compare James v. 20; Jude 5. In James v. 20, the phrase seems correctly rendered "from death," i.e. from incurring death. In Jude 5, the preposition applies to deliverance out of the place of bondage

where they had already been. These two different applications of the preposition, seem to me to justify the course I have adopted. I do not feel it suitable to my present purpose to attempt any thing in the way of exposition, except in so far as such exposition may directly relate to the grounds of the amendments, and therefore I abstain from all comment on the doctrinal import of this difficult verse. I may, however, refer the reader to a note in Mr. Tait's work on the Hebrews, in which the rendering inserted in the margin is very earnestly maintained and defended. I may add, that the work just referred to, contains much animated and profitable enforcement of the leading doctrines embodied in this epistle, and exhibits, very prominently, the rich consolations connected with the reality of our Lord's humanity, and the tenderness of his sympathy as the high-priest of his people.

Ver. 10. "*Declared*," etc. The term *προσαγορευθεῖς* ought to be distinguished from *καλούμενος*, v. 4. It literally signifies "addressed," and refers to the form of the declaration in Psalm cx.

Verse. 11. "*Difficult of explanation*" conveys a somewhat different idea from the corresponding phrase in the common translation. At any rate, it expresses the sense more clearly, as well as in a manner more conformed to our modern idiom.

Ver. 12. "*Solid food*." The rendering "*strong meat*," I reckon one of the most objectionable in the whole epistle. If it can be said to convey any intelligible idea, it is that of food difficult of digestion. Thus, I suspect, the expression is often supposed to describe certain doctrines which are peculiarly unpalatable to the pride of our fallen humanity.

The rendering "*solid food*," which is exactly literal, at once dispels the false impressions which the common version is calculated to make upon the mind of an English reader accustomed to weigh the force of terms. The fault is in the persons and not in the nature of the food. "*Strong meat*" would not be suitable for the most healthy appetite, but "*solid food*" is both pleasant and beneficial to all who have arrived at a state of maturity in the divine life, and, for that reason, are in a condition to digest it.

Ver. 14. "*Them that are perfect*," etc. The term *τέλειος* is connected, in the way of contrast, with *νήπιος* "*a babe*," in the previous verse, and, in the way of correspondency, with the term rendered "*perfection*" in vi. 1. *τέλειος* denotes "*perfect*," etc., and, when applied to human beings, "*full grown*," "*arrived at manhood*." As the term is explained by the clause immediately following it, I have thought that the word "*perfect*" might be retained so as to exhibit the connexion between the close of this chapter and the beginning of the next. For other reasons, I should prefer "*full grown*," as more exactly expressing the force of the contrast between the "*babes*" and "*those who are arrived at mature age*."

Chap. VI. v. 1. I have kept the rendering of the received version in this passage. The literal translation "*the word of the beginning of Christ*" appears to me hardly intelligible to an English reader.

Ver. 2. "*Of the doctrine of baptisms*," etc. The order of the words would seem rather to require the rendering given in the margin; and, if the textual version be retained, I feel it exceedingly difficult to assign any reason why the Greek should not have been *διδασκῆς βαπτισμῶν*. I would respectfully direct the attention of competent scholars to the solution of the difficulty connected with the common rendering of this verse.

Ver. 7. "*For land*," etc. The English version of this passage is faulty in several particulars. 1st. The article ought not to be inserted. 2ndly,

*Land*, and not *earth* is, in this place, the only proper rendering of γῆ. 3rdly. In v. 8, we have the land, previously referred to, contrasted with some other land of a different quality, whereas the contrast is between two opposite suppositions relating to the same land. "*Land, if it drink in the rain and bring forth a plentiful crop, receives blessing; but if it bear briars, etc., it is rejected as worthless.*"

Ver. 9. There is a thought in the original of this verse which I found myself unable, without paraphrase, to express in the translation. The idea may be thus conveyed: "*But, beloved, of the two alternatives which we have been describing, we are persuaded that the favourable supposition is that which corresponds to your condition. We are persuaded that you resemble such land as repays, by a plentiful crop, the labours of the husbandman.*"

Chap. VII. v. 11. "*In dependance upon it,*" etc. It is hardly correct to say that the people received the law *under the priesthood*; seeing that some portions of the law were issued before the priesthood was established. But the priesthood was to the law as the keystone to the arch. Every part of the law was intimately connected with the priestly institution; and the abolition of the priesthood necessarily implied a change in the law.

Ver. 28. "*Perfected for evermore.*" I have displaced the textual term "*consecrated,*" in order to preserve uniformity in the rendering of τελειόω. The English reader may thus more readily perceive the connexion between this passage and ii. 10; v. 9, when the same verb occurs as applied to the Lord Jesus. It properly denotes "*the bringing a person or thing into a state of perfection,*" and when applied to the Saviour expresses his exaltation to the highest point of dignity and glory. No single English word suffices to convey the full meaning of this most expressive term. Besides its generic meaning, it is specially applied to the inauguration of kings, and to the consecration of priests. This latter application occurs in the LXX., and this fact might be urged in justification of the common rendering in this passage.

It is obvious that, when terms in the original are more definite or more expressive than any to be found within the compass of our own language, we must attempt to express, in the way of paraphrase, what we are unable to convey in the way of simple translation. I feel it well at the same time to add, for the comfort of the unlearned reader, that every important truth of revelation may be substantially conveyed by faithful translation, and that frequently that which an intelligent reader of the original discovers from his exact acquaintance with the force of the terms used, may, with equal clearness and satisfaction, be gathered from diligent perusal of a translation, through patient comparison of parallel passages, and thoughtful consideration of the context. Let the Word of God be habitually read. Let it be the subject of daily meditation, accompanied with earnest prayer to the Father of lights, and the sincere and simple-minded disciple will find himself growing in the perception of those minute beauties and hidden attractions which the mere scholar, destitute of divine wisdom, will never, with all the advantages of intellectual accomplishment, be able either to relish or to apprehend.

Chap. VIII. v. 1. "*Crowning point.*" The term κεφάλαιον may, in itself, denote either "*the summary,*" or "*the leading point.*" But the context would seem, in this passage, to require the latter. It is as if the Apostle would direct our attention to that which is, after all, the crowning excellency of our Lord's priesthood. Not only is he, in himself, possessed

of every quality suited for so high and blessed an office, but he has actually taken his seat on the right hand of the throne of the majesty in the heavens, as a minister of the Holiest and of the true tabernacle which the Lord pitched, and not man.

Ver. 4. Here I have endeavoured to render the argument of the apostle more obvious, without departing from the exact rendering of the terms. Jesus is not a priest on earth; or, in other words, he has no share in the earthly priesthood. Why? because those who offer gifts according to the law are the priests on earth. But the gifts which Jesus offers are of a totally different character, therefore his priesthood must be essentially distinct from that of the Levitical economy.

Had the force of this passage been pondered—had it been clearly apprehended that even the blessed Son of God never possessed a carnal, successional, earthly priesthood, persons professing Christianity might have been more slow to credit the monstrous assumptions of judaizing teachers, whether put forth in former periods, or in our own day. What a Satanic vitality belongs to error, when, in spite of facts and scripture, in opposition to experience and sound reason, we see the delusion, respecting a successional priesthood, still keeping possession of vast multitudes of minds, and subjecting the understandings of millions of human beings, who, in all ordinary matters, retain the proper use of their mental faculties.

Ver. 5. "*Who worship.*" The term λατρεύω, like its cognate substantive λατρεία, is specially applied, in this epistle, to the priestly service of the tabernacle. As I felt unable to decide whether to adopt the verb "*to serve*," or "*to worship*," for a uniform rendering, I have inserted the latter in the text and appended the former in the margin. The reader may thus be the better able to collect, from a comparison of the several passages, the mind of the Spirit. The following are the instances in which the above terms occur:—λατρεύω.—viii. 5; ix. 9, 14; x. 2; xii. 28; xiii. 10. λατρεία.—ix. 1, 6. λατρεύω implies "*religious service*," and is more extensive in its meaning than προσκυνέω, which expresses specially "*the act of adoration*." The latter term occurs i. 6 and xi. 20, and no where else in this epistle.

Ver. 7. The object of the apostle, in this passage, is to prove that the old covenant was not without fault. The original may be rendered either as I have done, or in the way followed by our translators. The former mode seems better fitted to shew the coherence of ver. 7 with the previous verse.

Ver. 18. "*Dissolution.*" I have displaced the expression of the common translation as being ill-suited to convey the thought in this verse. The term I have adopted seems to me to correspond with the metaphorical reference contained in the passage. But I am not sure that "*abrogation*" or "*abolition*," might not equally well express the force of the Greek term. It is, however, quite incongruous to speak of a covenant as "*ready to vanish away*."

Chap. IX. Throughout this and some of the following chapters, we have several minute inaccuracies in the common version. In the first place, there is considerable confusion caused by the careless rendering of those terms which describe respectively *the holy place* and *the most holy*. This I have endeavoured to remedy.

In ver. 2, we have the mention, specially of *the holy place*, into which the priests were in the habit of entering continually. And again in ver. 12, we have in the English version *holy place* where the apostle obviously

refers to the *holiest*. In ver. 24, I have retained *holy places*, as the reference may possibly be of a more general character. In ver. 25, the English version completely mars the sense by the rendering "*holy place*." The context itself obviously demands the translation which I have given. In xiii. 11, we have "*the sanctuary*," which, compared with ix. 2, in the English version, would lead the English reader to infer that the apostle is speaking of the *holy place*, whereas, the reference is to the solemn entrance of the high priest into the "*holiest of all*." I would desire particularly to direct the attention of the thoughtful reader of this epistle to the importance of the corrections just given. I do not expect that the mere perusal of the amended version will make plain to ordinary minds the amount of value belonging to the apparently minute alterations which it contains; but I can hardly conceive, that any candid student of Holy Scripture, after careful examination, will maintain, that there was no urgent necessity for the church of God in this country being furnished with a more correct translation of this portion of the New Testament than that which is given in the authorized version. I am far from maintaining that the version I have given is in all respects such as could be desired; but of this I am satisfied, that it is an improvement upon the old, and an approximation to one still more perfect.

With reference to these instances in which the tenses of verbs descriptive of priestly acts are mistranslated, etc., I have spoken with sufficient particularity, in the preface. I refer the reader to the observations there made, only adding, that several of them are taken from an article on the Epistle to the Hebrews, which I inserted, some months ago, in a Scottish Periodical. To the remarks made in the preface on ix. 8, it may be objected, that by τῆς πρώτης σκηνῆς we are to understand simply the outward compartment of the Tabernacle, or the corresponding division of the Temple. Should this interpretation be adopted, the importance of the amended rendering will be but little affected, inasmuch as that compartment continued to stand for about forty years after it had lost its standing, in consequence of the introduction of the Christian economy. Rosenmüller, Stuart, Bloomfield, and Barnes seem to regard τῆς πρώτης σκηνῆς as denoting "*the Jewish dispensation*."

In ver. 4, the insertion of the article before "*manna*" is demanded by the Greek, and tends to add definiteness and force to the passage.

In ver. 5, I have given "*cherubim*" instead of "*cherubims*," the former being the correct plural of the term "*cherub*."

In ver. 6, I have rejected the English rendering, "*ordained*," as being neither suitable to the context nor warranted by the original. The Greek word is the same with that which I have rendered "*prepared*," in ver. 2. It obviously includes both the construction of the Tabernacle and the preparation and arrangement of the sacred furniture.

Ver. 9. This verse is very strangely rendered in the English version. Without any warrant, the adverb "*then*" is inserted; and, as if to produce correspondency in error, we have "*were offered*," whereas the verb, as has been already noticed, is in the present tense.

Ver. 11. The usage of the sacred writers would seem to require κτίσις to be rendered "*creation*" in this verse. There is nothing in the exigence of the context to demand the rendering given in the common translation, although it might, perhaps, be defended on the authority of Polybius and other secular writers.

In ver. 16—17, I have introduced certain minute alterations, which seemed calculated to bring out more fully the apostle's meaning. For various reasons, which it would not be suitable to my present purpose to adduce, I

adhere to the rendering "testament" in this very difficult passage. At the same time, it may be proper for the unlearned reader to be informed, that many individuals eminently qualified to form a correct judgment concerning the exact translation of the Greek Testament, have maintained that the whole passage ought to be differently translated. I subjoin the version proposed by one of the most competent scholars among those I have just referred to:—

"For where a covenant is, there must of necessity be brought in the death of the mediating [sacrifice]. For a covenant is valid over dead [sacrifices]; since it is never of any force while the mediating [sacrifice] continues alive."

This version of the passage is, in substance, maintained by Pierce, Doddridge, Michaelis, Macknight, Parkhurst, Professor Scholefield, Dr. Henderson, Barnes, Tait, and, with some apparent hesitation, by the very learned author of a valuable Grammar of the New Testament Dialect, Mr. Green of Ashby-de-la-Zouch.

The rendering of the common version, which, in substance, I have retained, is adopted by Calvin, Erasmus, Wolf, Newcome, Alberti, Bengel, Schleusner, Rosenmüller, Stuart, Robinson, etc. etc. Dr. Bloomfield, one of the most eminent Greek scholars in Europe, in his admirable edition of the Greek Testament with exegetical annotations, after summing up the views of both classes of sacred critics, declares himself unable to adopt the view entertained by those who dissent from the rendering of the established version. It may be satisfactory to the less informed reader to be assured that there is hardly a single other passage in the Greek scriptures, about the true rendering of which, such an amount of difference of opinion prevails among persons competent to judge of such matters.

I would particularly commend to the careful attention of the reader, the following instances in which I have ventured to alter the received version.

Chap. ix. 28; x. 1, 2, 38; xi. 2, 4, 5, 39; xii. 1, etc. In these verses, and in others not specified, I have endeavoured to represent more clearly, the force of the terms employed in the original. In xii. 19, the amended rendering is conformed both to the form of expression employed in the Greek, and to the fact referred to as recorded in the Mosaic history. It is hardly needful to notice every instance in which I have seen it well to alter the text of the established version. The examples given above, may suffice to show that I have not altered anything without being able to assign reasons, more or less cogent, for the change; and it might be an instructive exercise for the careful reader, to note the instances in which the amended version differs from the common one, and to endeavour exactly to apprehend the force and bearing of the amendments. That which, on a superficial perusal, may appear only a trivial and needless alteration, will often be found, when more fully examined, to have an important bearing on the whole context. I am very desirous that the amendments should be well considered by the reader, and if, in any instance, through inadvertency or mistake, I may have been led to alter the common translation on insufficient grounds, when this shall have been proved to be the case, I shall be most willing to acknowledge my error. I am not afraid of the most sifting criticism, if conducted in a right frame of mind; but I dread lest, through a superficial way of dealing with the Word of God, I should appear to have displaced the ordinary rendering for the mere sake of alteration.

It is sometimes the practice of authors to deprecate the severity of criti-



cism, by alleging the haste with which their works have been composed. I cannot ask the indulgence of my readers on any such grounds. This Amended Version of the Hebrews is the result of repeated and attentive perusal of that portion of the New Testament, and of early and long continued familiarity with the Greek Scriptures. I have had the opportunity of examining the writings of some of the most competent critics, who have devoted their labours to the interpretation of this epistle, and I have been kindly aided by the suggestions of many Christian scholars whom I consulted by letter. I have received kind and courteous replies from students of the Word connected with the various bodies of professing Christians, and I would take this opportunity of acknowledging my obligations to the following respected individuals:—

Dr. Henderson of Highbury College; Dr. Harris of Cheshunt; Dr. Davies, late of Stepney; Mr. Crisp and Mr. Gotch of the Stokes Croft Academy, Bristol; Mr. Govett of Norwich; Lord Congleton; Sir L. C. L. Brenton; Mr. Andrew Bonar of Collace; Mr. Glover, one of the ministers of Edinburgh; Dr. M'Culloch of Greenock; Professor Alexander of the University of St. Andrew's; Mr. O. Winslow, of Leamington, and Mr. Tait of Trinity Church, Wakefield. From each of the above-mentioned Christian brethren I have received encouraging communications, and from several of them very valuable assistance. But no one of them is in the slightest degree responsible for any mistake or oversight which may be detected, either in the version or in the notes.

In conclusion, I would commend to the candid attention of the church of God, this attempt to exhibit to the English reader a more faithful representation of the mind of the Spirit, as contained in this interesting portion of the New Testament. Should it please God that I be permitted to publish a second edition, I hope to be able, through the friendly suggestions furnished by those among my Christian brethren who are occupied with such studies, to render it still more accurate. Meanwhile, should my efforts result in the spiritual edification of any of those to whom the truth of God is precious, I shall feel that the time devoted to this little work has not been spent in vain.

BRISTOL, *September 1847.*